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progress achieved in pedagogy. Ordinarily one finds that most of those receiving vocational instruction are being trained as teachers. Often, as at least formerly in Malaya, the pay and prospects of teachers are inferior to those of a clerk,[1] and the teaching profession is the last refuge of the semi-educated unemployed. Why, then, do so many seek to be trained as teachers? One reason is obvious. The demand for men in western enterprise and in the various specialist departments of Government service is soon met. But there is a general demand for lucrative employment, and consequently for schools to qualify men for employment, and therefore an almost unlimited demand for teachers. The Government can encourage the demand for trained teachers by imposing appropriate conditions on the grant of funds to schools. In agriculture and other special lines it is obviously waste of money to train men in excess of the demand, but there is little danger of an unemployable surplus of trained teachers, because in the teaching profession the Government fixes the demand that it supplies. Not until every school receiving grants from Government is fully staffed with trained teachers can the supply be in excess of the demand.

Whether the money spent on training-schools is well spent is another question. It seems plausible to argue that men will teach more efficiently if instructed in modern principles of teaching. But, in this matter as in others, the concept of efficiency is valid only in relation to the end proposed. Modern teaching methods have evolved out of educational experience in the homogeneous society of the West, where the school and the environment co-operate and teach the children at the same time how to live and how to make a living. But in the plural society of the tropics the children have a choice between attending schools, western or vernacular, where they may learn how to make a living, and native schools that still adhere to the tradition of teaching children how to live. Where children seek education in order 'to realize its manifold advantages as soon and as cheaply as possible',[2] a trained teacher should be better able to help them to qualify for 'a decent job' in the shortest time at the least possible expense. Within these narrow limits the certificated teacher should be more 'efficient'. But, in inculcating a higher, or at least different, point of view, he is no more likely to succeed than the many generations of devoted missionaries and educational enthusiasts in the past;

[1] Mills, p. 335.
[2] *RPI* (India), 1897–1902, p. 459.

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and the man who acquires a teaching certificate merely as a condition of employment, or as a qualification for higher pay, is unlikely to recommend a different attitude to those he teaches. Moreover, in vernacular schools the great mass of the children do not remain long enough to acquire permanent literacy or even to get far beyond the alphabet. Often they attend irregularly when they are not wanted at home or in the fields. In such circumstances there is little advantage in scientific teaching, and it seems that teachers, after acquiring their certificates, tend to lapse into traditional methods of instruction; not without excuse, as their chief function is to keep the children out of mischief. In lay schools with certificated teachers, the great majority of the pupils get little if at all farther than in native religious schools such as the monastic schools of Burma, the Koran schools in Moslem lands or the bush schools under missionary auspices in Africa, while they do not enjoy the same moral background, and it may well be questioned whether, from a cultural standpoint, the lay schools are the more efficient. Thus, although the easiest way of spending money on vocational instruction is to multiply training schools for teachers, and such expenditure is less obviously wasteful than on other special types of school, it is not so easy to be certain whether the money is wisely spent, with a proportional return in social welfare or economic progress.

A further instance of the relation between economic demand and vocational education may be found in the contrast between the numbers studying medicine and law. In the dispatch of 1854 one matter thought to demand attention was the provision of special facilities for training lawyers in India. Now, not only in India but in all parts of the tropics where lawyers can find employment, they are even too numerous. Governments no longer need provide facilities for those who want to practise law, but, as with teachers, can insist on adequate qualifications. Yet it is still necessary to encourage the study of medicine. The tropics need more doctors, and generally could do with fewer lawyers. Yet there are many lawyers and few doctors. That is a characteristic feature of plural economy. Every one, European, oriental immigrant or native, who has a case, whether criminal or civil in a western court wants a lawyer trained on western lines. They all want the same kind of lawyer. Demand creates supply and the supply multiplies in excess of the demand, with the result that the lawyers employ touts to seek for clients by fostering disputes, litigation increases, and legal practice